614 [140 cont.]
[753] If a person ignores the food taboo, his teeth will fall out, his body will waste away, and he will die (3). Incest, that is,

3. Joest, ibid., p. 387.

[684] marital intercourse within the totem group, is punished by death by shooting or at least destruction of the house (4). According

4. Joest, ibid., p. 382.

to Joest, the totem groups were not locally separated, but lived intermingled with one another (5). In any case this applies to

5. Joest, ibid., p. 386; clearer in Tagebuch, p. 84.

only a part of the island. For other parts the localization of the totem was attested, and all the more naturally since the actual character of the institution was apparently not clear to the informant; he states that the spirit of a locality "sometimes" forbids the inhabitants to eat certain food. More detailed explanations, however, show that a permanent institution is involved, and family and village are expressly identified with it. Here,
[761] too, death or at least sores are mentioned as the consequences
[824] of a violation. A kind of yam, numabo, a fish, ape, birds, breadfruit, Barringtonia fruit, and nuts are mentioned as totems. The members of the coconut totem are forbidden to eat only the young nut whose eye is still red (6).

6. O'Ferrall in J.A.I., XXXIV, p. 224.

611 Descent on Ndeni is agnatic; on Nufiloli the right of succession in the female line is said to predominate (7).

7. Joest in Baessler, p. 384.

[143 cont.]

000 the members of his kin group must do it (3). The men on all the

3. Joest in Baessler, p. 379.

152 islands are unusually jealous and try to prevent any stranger from
609 approaching the women. Joest asserts that death was the price
684 the women had to pay for any kind of intercourse with Europeans,
and the seducers had to pay heavy fines. Dillon tells of a duel
837 on Vanikoro following a case of adultery, and both duelists were
578 killed (4).

4. Dillon, p. 197. D'Urville, pp. 164, 183; 323 (Gaimard). Lesson, Revue d'Anthropologie, V, p. 269. Dewar, p. 248. Joest in Baessler, pp. 378, 386.

841 Menstruating women may not sit with others. The moon is regarded as the cause of menstruation (5). If a woman becomes

5. Joest in Baessler, p. 383.

843 pregnant, one can tell by the swelling of her navel that she is carrying a boy, or, in the opposite case, a girl (6). Pregnant

6. Joest, ibid.

[285] women carry a small mat -- whether habitually is uncertain -- plaited out of pandanus strips, patterned with black stripes and with a finely plaited border, black edging, and cowrie decorations at the corners (7). If it is a first pregnancy, the man must

[113] 7. Etheridge in Record Austral. Mus., IV, 7, p. 304. (The specimen described is 10 1/4 inches square.)

[145 cont.] Joest,
304 contrary to Dillon, says that circumcision is not customary on Ndeni (3).

3. Dillon, p. 314. Joest in Baessler, p. 378. On the basis of our present knowledge, local differences cannot be excluded with absolute certainty.

836
684 On Ndeni premarital intercourse between the sexes is not practiced, according to Joest, but rather is punished by death, perhaps because originally, with the local organization, it was
548 identical with incest (4). On the other hand, prostitution is
567

4. Joest in Baessler, p. 386; Tagebuch, p. 63.

associated with the life in the bachelors' houses and also in related areas of the culture. Three or four men buy a girl for feather money, usually a child, because children are still cheap, and, for the same reason, a child is chosen preferably from a small kin group because each relative demands a share of the purchase price. After she has reached maturity, the girl is used and provided for jointly by the buyers, as well as hired out
[436] in exchange for feather money, pigs, or coconuts. The proceeds are divided in proportion to the amount contributed toward the purchase price. The girl gets none of it, but she is well
[554] provided for, is the social equal of the other women, and even enjoys the privileges of living in the bachelors' house, which the other women may not enter. The buyers do not have the right to kill her; the entire village would avenge the murder. When the buyers are tired of the girl, they take her to another village and auction her off, which is always an important event for the populace. Eventual children belong to all the buyers

/198 cont./ The cause is almost always the
628 assault of a woman, which should be atoned for by the death of
[584] the offender, but, after a great number of arrows have been shot off, the matter is usually settled by the payment of a fine (3).

3. [Coombe, p. 180 (cf. also O'Ferrall, section "Historical Sketch") reports that when peace is concluded the side that has had the fewer losses must give the other side the same number of boys as their excess casualties, and these boys must climb a tree, whereupon they are shot.]

[728]

Most of the villages live in indolent peace with one another. It is as a district, however, that the people regard themselves as a
[634] unit and stand together in a fight with another district. Thus, in
[619] 1912 latent hostility had existed for many years between the inhabitants of the east and west coasts of Graciosa Bay, and communication between the two shores was almost completely cut off.

911 As for weapons, I did not find the blowgun anywhere (4),

4. [Cf. Ethn., 1, p. 132.]

but I did manage to acquire a few war clubs (Fig. 46) (5). They

5. [This must have been the kind of club that Markham mentions for Nukapu, not the dance club; this is probably also the kind of club with which Bishop Patteson was slain on Nukapu, both of which facts should be mentioned in connection with Ethn., I, p. 132. In mission circles the impression seems to be that Patteson was killed with a bark-cloth beater (O'Ferrall, section "Historical Sketch"; Coombe,

[177]

/203 cont./

562
834

the women scarcely live apart from the men, in Polynesian fashion. However, see Girieud and Herrenschmidt, p. 107, according to whom the women, like those of Nitendi, must hide in the bush and turn their backs or dive under the water when men approach.]

must even turn away if, walking along the village shore, he sees the women far out on the reef, and the women must cover themselves with their tapa cloths in front of the men. One almost never sees the women on the water; they go to the fields only in bands, accompanied by an old woman "chief," and if there are men coming from the distance, the women must hide in the bushes and turn their backs to the men. The men, for their part, must announce their coming by slapping their buttocks with their hands. The whole village watches over the behavior of the women; the members of the village feel responsible for the honor of their women, even when the latter have been bought by strangers and have moved away.

638
684

With such strict etiquette there could not fail to be constant violations against morality, which are then the cause of village feuds. If a man happens to succeed in surprising a woman, it is said that he usually kills her to avoid discovery.

844

Birth (1) takes place in the house. The woman gives

1. [Cf. Ethn., I, p. 144.]

birth standing up, holding on to another woman around the neck, and a midwife receives the child. The mother may go out as soon as she likes, but the child may not be washed during the first three months.

548

Most of the prostitutes (2) come from the Reef Islands,

2. [Ethn., I, p. 145.]

because the women there are prettier and stronger than on